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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" (LEV. 10: 9).

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THE MILLENNIAL STAR.

XXII.

ELDER S. NORMAN LEE, associate Editor of the *Star*, was released and sailed for home June 3rd, 1911. He was succeeded by Elder Hugh Ireland, who arrived May 28th. The Coronation of King George V., celebrated June 22nd, was chronicled in the issue of the 29th, and mention made of the attendance, in London, of President Clawson, who proceeded thence on his summer's visit to the Continental missions lasting until July 31st. "Faith, Hope, and Charity," was the title of three editorials, by Elder Ireland, from July 20th. The minutes of "The third Conference Presidents' Convention, held in the British mission," which convened at Deseret, London, August 29th, 1911, appear in the September 7th-14th issue.

An interesting incident is recorded in the October 5th, 1911, number, of the procurement, by stealth, of the views of the interior of the Salt Lake Temple, by a moving-picture showman, who purposed holding them for sale to, and suppression by, the First Presidency of the Church; and of the immediate response of President Joseph F. Smith, who said, "I will make no bargain with thieves or traffickers in stolen goods, I prefer to let the law deal with them." He also announced that authentic photographs of the interiors and exteriors of all of the temples, and a description of the object and purposes for which temples are erected, would be published. This effectually scotched the too enterprising showman, who reaped only ridicule and just reprobation for his stealth. The editorial over President Clawson's signature for October 19th, 1911, lovingly records the death of Elder John Henry Smith, second Counselor in the First Presidency of the Church, which occurred on October 13th. An extended biographical account of

his demise and funeral, copied from the *Deseret News*, appears in the November 2nd-9th numbers; and in the latter issue, the death of John Smith, presiding patriarch of the Church, November 7th, 1911, at the age of 79 years, is published, and his funeral services later. December 14th editorial announces the appointment of Apostle Charles W. Penrose to fill the vacancy as second counselor in the First Presidency, with a brief biographical sketch and the sincere congratulations of the *Millennial Star*. It also records the selection of Dr. James E. Talmage to fill the vacancy in the quorum of Twelve Apostles, both articles being signed by President Rudger Clawson. The statistical report of the British mission for the year 1911, published February 1st, 1912, shows a total of 8,443 members, 482 baptisms, 337 emigrated.

The arrival of Elder Hyrum W. Valentine and wife, on their way to Switzerland, is announced January 11th, 1912. He goes to succeed President Thomas McKay, released as President of the Swiss and German Mission. In the March 7th number, the funeral of Sister Margaret G. Clawson, who died February 10, 1912, in her eightieth year was published, including the sermon of Apostle Francis M. Lyman in full. It is with pride and pleasure that a mention is made of the occasional appearance in this 1912 volume of the *Star*, of readable short articles by Elder Hermon J. Wells. The sinking of the White Star ocean-liner *Titanic*, the largest steamship afloat, on her initial voyage, by collision with an iceberg, April 14th, 1912, is described in the April 18th issue. Over sixteen hundred lives were lost.

The death, March 29th, 1912, and funeral of Bishop Hiram B. Clawson was recorded in the *Star* of April 25th. Thus President Clawson was called upon to lose both parents, while absent upon his mission, and within two months of each other. At this period the Liverpool office force comprised, President Rudger Clawson, Elders Hugh Ireland, E. Taft Benson, and Frederick R. Woolley. In the May 2nd issue, a republication of Mr. Stead's defense of the Mormons, which he wrote and had published in *The London Daily Express*, April 28th, 1911, occurs, with an appreciation and glowing tribute to the distinguished editor, whose life was so recently lost at sea. The publication of scurrilous tales of fiction in a number of the cheap English weeklies, whose motive was the destruction of the British mission, called forth editorial replies in the seventy-fifth, 1912, volume; in which also is recorded the mobocratic efforts to break up meetings and assault the elders supplemental to these vicious publications. There were agitations and attacks at Nuneaton, Birmingham, Ipswich, Bristol, Sunderland, and other places, while in some cases the agitators were arrested and fined. The net result of these mobbings was, as always, and everywhere, since the Church was organized and the gospel began to be preached, to increase investigation and bring a few additional members into the Church, while victimizing the

masses of the people with falsehood, prejudice and hatred. The release of Elder Andrew Jenson from the presidency of the Scandinavian mission, May 14th, 1912, is recorded, and of his departure after three years service for home. He took the Eastern route *via* Russia, Japan and Hawaii to America.

President Clawson left Liverpool June 11th, to visit the Continental missions. He went as far north as Narvic, the land of the midnight sun, and as far south as Buda-Pesth, visiting all the missions, and did not return until August 7th, 1912. Mention is made of the arrival of Elder Ben E. Rich, president of the Eastern States mission, on a short visit to Europe, August 9th, 1912. Proceedings at the laying of the corner stones of the L. D. S. chapel at Birmingham, September 21st, 1912, appear in the September 26th issue. It was completed and dedicated by President Clawson, on December 1st. Professor J. J. McClellan, tabernacle organist, was present and played fine selections. The organization of the French mission at Paris, to be composed of the saints in France, and French-speaking saints of the Swiss and German and Netherlands missions contiguous to France, was reported in the *Star*, October 24th, 1912. There were eleven branches and 403 members. Elder Edgar Brossard was made president.

The review of the year in the last number for 1912, notes that there are 666 missionaries in the European field, who during the eleven months, ending November 30th, had distributed 5,337,500 tracts, 295,772 books, held 581,064 gospel conversations, and held 37,228 meetings. There had been 1,307 baptisms and 123,358 copies of the *Millennial Star* issued.

The dedication of the chapel at Sunderland, January 19th, 1913, is reported in the *Star* of the 23rd. It was an interesting occasion of much pleasure, following upon a period of persecution that had sought to prevent the completion of the building, in which also the elders laboring there had been molested and mobbed. The death, at Sunderland, from typhoid fever, of Elder Ralph H. Hendricks, a traveling elder from Richmond, Utah, in the Newcastle conference, is noted, with honorable mention of his character and labors. His body was embalmed and sent home, February 23th, 1913. The mobbings at Ipswich were resumed and the elders assaulted. The report of these outrages was published, February 27th, and in subsequent issues. The police were kept busy protecting the elders and property of the citizens, and while some temporary sufferings resulted and the branch meetings were broken up at times, the net result was to lead some honest hearts to investigate and accept the eternal Truth; for which the servants of God have ever been willing to suffer and to lay down their lives if need be. The conversion and salvation of one precious soul is considered worth all that, should it become necessary.

Notices of Professor John J. McClellan's arrival, and also of his

return, after spending several months pursuing his musical studies in Berlin, were published in the *Star*, with appreciative reference to his ability as Tabernacle organist, and a flattering quotation from the Berlin Continental *Times*. He sailed from Liverpool for home, March 14th, 1913, accompanied by his son, Douglas. On the 13th of March, the Sixth Conference Presidents' Convention was held at Birmingham, where President Clawson met for the last time with the presidents of the thirteen conferences of the British mission; Elders E. Taft Benson and Hugh Ireland, of the Liverpool office, also being present. The proceedings were reported in the April 17th issue, which also contained President Clawson's valedictory. He being released to return home at once, left on the 11th of April, 1913. The following extracts from his farewell communication will be of interest:

Having been honorably released by the First Presidency to return home immediately, I avail myself of this, my only, opportunity to say good-bye to the elders and saints and many friends numbered with the readers of the *Star* in the European mission. It is with sincere regret that I sever my connection with the work of the Lord in this distant part of His vineyard, but at the same time I look forward with pleasure to my reunion with the authorities, saints and loved ones in Zion. I arrived in Liverpool June 4th, 1901, and took charge of the European mission June 11th, seven days later. By the time I reach Salt Lake City, my absence will have covered a period of about three years. * * * The work of the Lord has prospered exceedingly throughout the European mission. During the past three years, from January 1st, 1910, to the present time, there have been distributed 10,686,116 tracts, 212,813 books, and 1,470 persons have been added to the Church by baptism in the British mission alone: while in other parts of the European mission there have been at least 7,054,715 tracts distributed, 482,203 books distributed, and 3,896 persons baptized, making in the aggregate about 17,740,831 tracts and 695,016 books distributed, and 5,366 persons baptized. * * * In the British mission the elders have been brought face to face with the spirit of persecution. Scenes of violence and mobocracy (many of them already described in the columns of the *Star*) were enacted at Birkenhead, Bootle, Heywood, Sunderland, Seaton Hirst, Nuneaton, Birmingham, Bristol, London and Ipswich. The elders in these places were subjected to many gross insults and in numerous instances to personal assaults, from which they suffered more or less bodily injury. This will not be wondered at when it is remembered that rocks, bricks, potatoes studded with glass, and other dangerous as well as unsavory missiles were hurled at their devoted heads. Be it said to their everlasting honor that these worthy, valiant servants of the Lord bore the indignity with patience and fortitude. Being reviled, they reviled not again: being persecuted, they did not persecute; for cursings they gave blessings, and thus earned the right to be called the children of peace. * * * It is with pleasure that I allude to the elders who have so ably assisted me in the work at headquarters. The readers of the *Star* are familiar with the inspired writings of Elders S. Norman Lee and Hugh Ireland, who for many months filled the position of associate editor. Elders Alma L.

Sonne and Fred. R. Woolley were appointed to look after emigration matters, to compile statistical reports for the British and European missions from time to time, and give help in taking dictation of letters, etc. In the performance of these important duties, they exhibited skill and ability of a high order, and have accomplished a great and good work. Elders D. Ray Shurtliff and E. Taft Benson acted in the capacity of secretary of the European mission at different periods, as did the other brethren in their appointments, having in charge the books and accounts of the Liverpool office. These brethren, being well versed in the science of accounts, performed the duties of their responsible calling with credit to themselves and honor to the cause.

Elder E. Taft Benson was appointed to take charge of the affairs as Acting-president, until the successor of President Clawson should arrive. Elder Thomas A. Brookbank arrived on April 20th, 1913, and began his editorial labors at once, succeeding Elder Hugh Ireland as associate editor; the latter was released and sailed for home May 17th. An interesting account of the dedication of the Maori Agricultural College in New Zealand, April 4-6th, 1913, appears in the June 12th issue. In it a fine tribute to the sagacity of President Orson D. Romney, under whose direction the work was done, is paid by the writer, Elder John Johnson, who says the mission officers and saints cooked for and fed two thousand attendants at this service, in a tent that would seat a thousand at a time; the people slept in tents, though a building costing $2,500 was erected to accommodate distinguished visitors, "the gift of one man and his 'rangatira' wife." There were thirty-seven elders from Zion present, President and Mrs. Romney, Professor and Mrs. Johnson, Professor and Mrs. Allred. The singing by the different branch choirs was excellent. The Spirit of the Lord was upon the saints from the beginning.

Lady Carroll, the most prominent woman in Maoridom, was a visitor at the college, and the writer had the honor to conduct her through the various buildings, and explain to her the educational system of the Latter-day Saints. She was delighted by what she saw and heard, and was full of praise for our people and what they are doing for her native race. She made a liberal contribution to the school before she left the conference.

It is estimated that three thousand people, of whom one thousand were Europeans from surrounding settlements, attended.

An American wagon, which in itself is a curiosity to the colonists, served as a speaker's stand. In the vehical was a quartet of elders, who did excellent singing for the occasion. Beneath the stand sat three newspaper reporters, bent on catching every word. After the regular opening exercise, consisting of singing and prayer, the president of the college addressed the multitude on "The Educational Spirit of the Latter-day Saints." Though the speaker's voice could scarcely reach the outside limits of the vast crowd, marked attention was paid to all that was said. There seemed to be no opposing sentiment—all was peace and harmony. After the address, President Romney offered the dedicatory prayer,

amid the respectful silence of the curious throng. While hundreds of people had passed through the college buildings during the day, the people who attended the dedicatory services now crowded in and it was with difficulty that all could gain admittance. As the people passed through the long halls from room to room, expressions of satisfaction and admiration could be heard on every hand. Thus ended a day whose happenings will long linger in the memory of all who were present at the dedication services of the Latter-day Saints' Agricultural College. Monday following the close of the conference was an eventful day in the history of the mission and the college. The non-members of the Church, headed by their most influential chiefs, amongst whom were Wi Pere, Mahi and others, called a great meeting for the purpose of making a collection for the college. * * * The representatives of one tribe after another came to the front and placed the gift of the people on the plate, while the followers chanted their love greetings and danced their "Haka." When the meeting closed $2,500 had been contributed. * * * In the years to come, when the elders and saints of the New Zealand mission relate the experiences of their lives, they will linger for the expression of pleasant thoughts and memories of their association together at the "Hui Tau" in 1913, when the Maori Agricultural College of the Latter-day Saints was dedicated, and began its labor of good.

We note that Hermon J. Wells, Byron Chamberlain, Isabella Blake, Edward Williams (non-Mormon), George Tofte and Mollie Higginson were contributors to the *Star* during this period. President Benson made a tour of the Continental missions, writing interesting letters of his visits there, and upon returning held an important convention of the elders of the British mission, September 9-10, 1913, at Deseret, London. Elder Hyrum M. Smith having arrived to preside over the mission, September 30th, accompanied by his family, Elder Benson was released to return home, sailing October 11th, 1913.

(TO BE CONTINUED.)

THE VOYAGER.

WHAT is the spirit of the Gospel? Service!

Christ's ministry of three years is an un-paralleled example of self-sacrificing service for humanity. We Latter-day Saints can best teach the gospel of Christ,—of service,—by living it. If we would be able to reach the harbor of our ideals, we must first get our bearings and then steer a direct course for the landing. To the true Saint, the ideal is eternal progress. The course was charted by Jesus of Nazereth. Love is the great motor that drives the quadruple propellers of Faith, Charity, Knowledge and Industry, to do the service, which will complete the voyage of life. The ship thus propelled will leave behind a wake of joy, that will help other ships to weather the fogs of delusion and prejudice, the dark nights of temptation and despair, the winds of adversity and persecution, the tides of laziness and careless-

ness; so that all can make the harbor, to share and exchange the cargoes of experience. In the trying parts of the journey the "Peace be still" of the Master will calm life's tempests, even as it did for the terror-stricken disciples on the Sea of Galilee.

Liverpool. WILL FORD.

AN APPEAL.

"WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20: 1).

"And, again, strong drinks are not for the belly, but for the washing of your bodies" (Doctrine and Covenants 89: 7).

The other day a gentleman came around at our doors, asking signatures for a requisition to obtain a ballot for prohibition. In some houses he was warmly received, and in others the reverse. When I met one of my neighbors the next morning she inquired: "Did you sign the requisition." I said, "Certainly." "I did not think you needed to sign it, as you are a teetotaler already," she said. "Well, I may be a teetotaler, but I have also seven reasons for prohibition." "What are they?" she asked. "Why, my seven children." This is the powerful appeal that prohibition has for every Latter-day Saint; the welfare of our children, and of all the little children that are yet to be born into the world. "Everything held up for the child except the drink traffic," reads a striking poster. Getting this terrible blight removed from our beloved land will mean that a long step towards the Millennium has been taken, when the earth shall have been renewed, and receive its paradisaical glory and be made fit for the coming again of our Lord and Savior. What is the duty of the British Latter-day Saints in relation to the question of prohibition? I think it is this; register your votes for "no license." Especially should this be the resolution of the sisters. It is only lately that women have been accorded the privilege of voting upon affairs of state in this country, and some of them have not yet sensed the responsibility thereof. But this is a question that every woman can take up with perfect understanding and all the enthusiasm of her soul. Those who live in large cities do not need to be told what a curse drink is to our country. They have only to take a walk along some of the streets on a Saturday night and there behold the misery it causes.

Can you picture the change prohibition will make, with the money spent for drink used to make comfortable homes, happy wives and children? Brothers and sisters, for the sake of our weaker brethren, who have not the faith of saints to sustain them, go to the polls when election day comes and register your votes for "no license," and so help along the cause of regeneration and the redemption of men from the sin of intemperance.

Glasgow. ISABELLA BLAKE.

THURSDAY, OCTOBER 21, 1920.

EDITORIAL:

THE PERFECT LAW OF PROHIBITION.

"An Appeal" to Latter-day Saint voters, especially women, in another part of the *Star*, is timely and presents good reasons for the action urged upon them. In November the vote is to be taken in Scotland upon the question of prohibition with, we understand, a good many modifications that, if carried favorably to the anti-liquor cause, will still be far from "bone-dry" prohibition as adopted in the United States.

The campaign for a restriction of the consumption of intoxicating liquor has been carried along in the North with much energy and, with thousands of women admitted to the franchise, it is thought possible that the "no license" measures will be approved. This will be a remarkable achievement in Scotland; for the fame of "the land o' cakes" as a producer and consumer of "Scotch," is as great as ever Kentucky was for the manufacture of "Bourbon" whiskey. Kentucky voted for prohibition and is glad of the change. No vote of her people to return to the practice of making, selling and consuming whiskey could possibly be obtained in that State, since the experiment has been tried and the proof established of the wisdom and great blessing that prohibition has brought to the people.

The American temperance lecturers and workers for the overthrow of "King Alcohol" in England, have met with much opposition—in fact, with persecution. The average Briton loves his beer, though it does not make him the brave man that he is. It is his weakness, not his strength. Nevertheless, he regards those who propose its abolishment with distinct disfavor. They were at once dubbed with the opprobrious title "Pussyfoot," because of the quiet nature of their initial campaign, and some of them were actually mobbed. They have been better treated in Scotland, and are contributing considerable service to the anti-saloon interests there, with what result will presently be known. That the day is coming, can hardly be denied, when the civilized nations will restrict the use of intoxicants, doing away, at least, with the disreputable public-houses, which men and women now repair to for drinking and carousing. Not much can be said in favor of the English "Pub." It is too definitely a rendezvous of the intemperate, a resort of the drunken. It is not a real nor ideal place of recreation or of social enjoyment; it is much more a den of degeneracy, where, stifled with the fumes of alcohol and choked with

tobacco smoke, the crowds stand three deep about the bars, with scarcely elbow room, and simply smoke the noxious weed and guzzle the inebriating liquid in the altogether vain assumption that they are getting rest, recreation, comfort or real enjoyment out of it. They are, upon the contrary, merely indulging a disgusting old habit, often leading to sinful excesses, which time and custom has fastened upon them to their hurt.

The attitude of Latter-day Saints upon the use of intoxicating liquors, and other intemperate indulgence of taste and appetite, is defined in the revelation known as the "Word of Wisdom." How comprehensive and sufficient a guide to good living it is! Read frequently and with an effort to apply its suggestions practically, one is led inevitably into the way of a happy and healthy life. "Wisdom's ways are ways of pleasantness and all her paths are peace." The Lord in giving this revelation made an appeal to the intelligence and self-respect of the saints, which is in itself so exalting that it creates a desire and impels one to respect and observe it, more than a direct commandment would. In a community that keeps it, it supersedes all temperance pledges; it does away with any need of prohibitory laws, so far as they are concerned; it is a safe diet and regimen prescription insuring health and long-life: with the promise of God himself, surpassing any other assurance ever written, concerning the physical well-being and intellectual development of the human race. After condemning the use of hot and strong drinks and of tobacco, and giving wise counsel and direction as to the use of animal and vegetable food, the Lord says: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

In conforming their lives to this glorious revelation, saints are bound to be advocates and exemplars of the temperance laws and regulations, however restrictive or prohibitive they may be and wherever they are enforced. They were among the notable workers for the Constitutional amendment prohibiting the manufacture, sale and consumption of intoxicating liquor in the United States; and their influence and example have always been employed in the furtherance of temperance legislation, which contains no menace nor punishment for such people, because they live above such laws and ordinances. Latter-day Saints have been taken into the fellowship of One, who knows what is good for men and has condescended to advise and admonish them and to send them a greeting in the "Word of Wisdom."

J. F. W.

INTERNATIONAL COUNCIL OF WOMEN.

THE International Council of women, organized in 1888, meets every five years. The sixth Quinquennial session was held at Christiania, Norway, September 8-18, 1920. Commencing Wednesday, September 8th, meetings of the executive and International standing committees were held. The first meetings of the Council began Saturday morning, September 11th, and continued for one week, twice daily, exclusive of Sunday. There were five additional evening meetings, to which the general public were invited. The President, Marchioness of Aberdeen and Temair, presided, with her usual grace and charm of manner, at all the sessions of the Council. Her welcome address, at the Aula of the University, was most cordial and interesting. Her report, given at the opening session, was full of feeling, instructive and most interesting. After the business report and a review of International activities, the absent members, those who had been conspicuous in the founding of the council, and those who had now departed this life were feelingly referred to by Lady Aberdeen. Among those so mentioned were Gina Krog, Mme. Beatrice Betts, Dr. Girard Mangin, Rev. Dr. Anna Shaw, Mme. Alphen Salvador and Mrs. May Wright Sewall. Nearly all nations were represented at the Council; altogether several hundred women were in attendance. At the different sessions the following subjects were discussed and given intelligent attention: Rights of Citizenship, Legal and domestic rights of women, International child-welfare, Laws of Nationality. Public Health, International language, Equal moral standards and suppression of traffic in women, Social Conditions, Better Films, International Language and Education, League of Nations. The discussions were generally in English and most of the speeches, though a few were delivered in French.

Mme. Chaponnière-Chaix of Geneva, Switzerland, President of the Swiss National Council, was the newly elected President of the International Council for the period 1920-25.

The Executive committee decided to accept the invitation of the Americans to meet in the United States for the next quinquennial session, 1925.

The social events of the Council were many and varied. The hospitality of the Norwegian ladies and members of the Municipality of the city of Christiania, was most generous and will long be remembered by all present. A welcoming tea-party was given on Wednesday afternoon at 5 o'clock, at the Hotel Bristol, by the Norwegian National Council, to which all delegates, proxies and accompanying visitors were invited. Many magnificent homes of private individuals were opened for the entertainment of visitors, to which invitations were given by different groups of ladies, that all might be equally provided for. Sight-seeing trips were pro-

vided for daily, being personally conducted by members of the Norwegian committee of entertainment. Chief among the social events was the reception given by Queen Maud at the Royal Castle, on Tuesday, September 14th. King Haakon and Queen Maud received the guests cordially, shaking hands with each of them and greeting them in the most informal manner. Dainty refreshments were served in the banquet hall, presided over by the King and Queen. During the reception a band played appropriate and delightful music.

On Sunday, September 12th, the Municipality of Christiania gave a dinner, at Frognersœteren, to all the representatives of the Council. Several hundred were present. All who partook of this very elaborate feast were impressed with the fact, that nothing had been left undone to make it the most lavish, as well as satisfying, that could be provided or imagined. The ladies from Finland gave a tea one afternoon, to the American delegation, for the especial purpose of expressing thanks and appreciation of the wonderful relief work done by the American people during the war.

Mrs. Ida Smoot Dusenberry of Provo, Utah, being a member of the General Board of the National Woman's Relief Society of America, was the official representative, being one of ten allowed to America. She was accompanied by her daughter Margaret. Mrs. Anna O. McKay also attended the council meetings. Mrs. Lucy W. Smith, a member of the General Board of the National Y. L. M. I. A., represented that organization and was accorded all courtesies and privileges, except those reserved to voting delegates. She was accompanied by her daughter Edith, who had traveled with her from England, through France, Switzerland, Germany and Denmark. They together visited the saints and different Church organizations, of the branches at Basel, Lucerne and Berne in Switzerland, Frankfurt and Berlin in Germany; one in Copenhagen and in Norway, at Christiania and Bergen. The largest organizations of the Relief Society at present are in the Swiss and German mission, that at Berlin being the most numerous in Europe.

Mrs. Smith had the pleasure of meeting and conversing personally with a number of the most distinguished ladies, Lady Aberdeen inquired about "Aunt Em" Wells, General President of the Relief Society, and other Utah ladies. The new President of the Council also remembered and asked about the Utah women and mentioned Mrs. Susa Young Gates. She had several very interesting conversations with English and American delegates upon Utah matters, the Latter-day Saints and their religion. A conversation with two Belgian ladies she also enjoyed. They were so grateful for the food and clothing sent from America during the war. A Serbian woman also expressed her appreciation of such help to the people of her country, and created great merriment by describing the articles of clothing that were distributed to the child-

ren. She said they would have on a coat from England, trousers from America, hats from France, shoes from Norway and thus became the veritable "Walking League of Nations."

One notable feature of the Council was that many of the questions discussed were such as the Latter-day Saints had thoroughly considered and adopted years ago in the Relief Society, and the Y. L. M. I. A., particularly on moral and social matters. It was quite manifest that our people were fully abreast of the times and in some things, perhaps, ahead of the nations represented at the Council.

LUCY W. SMITH.

MINUTES OF THE HULL CONFERENCE.

THE semi-annual conference of the Hull conference, was held at Grimsby, October 10th, 1920. There were present, Elders George Albert Smith, President of the European mission; Junius F. Wells, of the *Millennial Star* office, Gardham Stainton, R. H. Summers, Arthur H. Taylor, James S. Smith, of the Hull conference, J. F. Atterton, of the Grimsby, and Thomas Wharram of the Hull branches. Three public sessions and a priesthood meeting were held. The exercises of the morning session showed interest and proficiency on the part of the Sunday-school officers and teachers and members. At the afternoon session the authorities of the Church were sustained, by the unanimous vote of the members. President Gardham Stainton, and Elder Robert H. Summers, were honorably released, and Arthur H. Taylor and James S. Smith appointed to succeed them, respectively, as president and traveling elder of the Hull conference.

The attendance was good at all the meetings, an unusually large number being present at the evening session, which was addressed by President Arthur H. Taylor and President George Albert Smith, who delivered an inspired and powerful discourse upon the doctrines of the Church. He also gave sound and timely instruction and advice at the priesthood meeting and spoke to the children and saints at the other sessions, which were also addressed by Elder Wells. Other speakers at the conference were Elders Stainton, Summers, and James S. Smith.

HERMANN AND THE HUCKSTERS.

[THE tricks of magicians since Moses' day, when they imitated many of the miracles he performed before Pharaoh, have been very perplexing and beyond the power of experts to detect them. It is said that at Maskelyne's Theatre of Mystery in London, there is a standing challenge to reproduce the illusions of the Spiritists,

in whatever form they appear and to explain the methods employed. We recall the fact that a young conjuror named Ericson, son of a Swiss watchmaker in Salt Lake City, also issued such a challenge. He became an expert in slight-of-hand and the other conjuring accomplishments. He was of the school of Hermann the Great, and bade fair to equal him in his profession, but unfortunately lost his life by a gun accident in Australia, while traveling in that country giving his entertainment of magic. We have seen some of the tricks related in the following, done by Hermann and also by Ericson. It is wonderful how expert they were. They were far more amusing, being innocently deceptive, and more clever and intelligent also than the spiritualistic mediums.—Editor.]

Hermann, the magician, was playing off a few tricks upon the hucksters of the St. Louis market. These dealers in eggs, vegetables and game were astonished at the treasures the magician found in their "truck," and the boys were delighted at the free exhibition of Hermann's skill.

"How do you sell these soup bunches?" said he, picking up a peck measure full of herbs. "Two cents apiece," replied the apple matron behind the lay-out. "That's cheap," said Hermann, "very cheap," and then suddenly looking into the heart of one of the bunches, he pulled out a plethoric wad of twenty dollar bills. The woman made a grab for the money, but as suddenly as it appeared it vanished, and she looked from the bunch to the magician and from the magician to the bunch in a puzzled way. "Go'way with your foolishness!" she said at last, and declined to be further interested.

A couple of stalls below there was a great collection of eggs. These at once caught Hermann's eye. "Are these eggs fresh?" he inquired of the damsel in charge. "Yes, sir." He picked up one and rattled it beside the woman's ear. She started back at the peculiar metallic sound, whereupon he smiled accusingly at her, broke the egg and took out two five dollar gold pieces laying in the yolk. She stared, and he got ten dollars more out of another egg. After collecting about thirty in this way she suddenly declined to have any more eggs broken. As she spoke a blue tongue of flame sprang out of a score of eggs on the tray, and the whole party sprang back in affright. The flame died away, and the woman turned on Hermann with almost a curse, "You are a sorcerer!"

By this time a great throng of people had gathered around, and each new feat of the master was honored by a round of applause. A stall or two lower down Hermann picked up a cabbage and asked the man if it was not imprudent to leave his valuables exposed in that way. The man glowered at him, and said he was not there for joking. "What will you take for the cabbage?" inquired the magician. "Five cents." The money was

passed, and the cabbage became the property of the magician. Taking a knife, he cut it open, and before the astonished gaze of the multitude there lay a perfect nest of treasures. Hermann deliberately began to fill his pockets, first with a wad of bills, a hundred dollar one on the outside, then a gold watch and chain, next two or three diamond rings, and finally a heaping handful of twenty dollar gold pieces, and last of all a United States bond for one thousand dollars. Powers of description fail to paint the changes which passed over the huckster's face as this find was being appraised and pouched by the magician. Doubt, fear, avarice and despair flitted one after another over his countenance. And at last, when the cabbage was evidently empty, he flung himself on the bench behind the stall and refused to be comforted. "That's a pretty good trade," said Hermann, and the boys cheered him to the echo.

A few paces further on was a game-dealer's stand, and here the miracle of the day was performed. Picking up a rabbit that was laying, without any head, on the pavement, Hermann asked the man how long it had been dead. "Only a day or two." "Smell it," said Hermann. The reporter sniffed at it, and it certainly was gamy. "Don't you know how to freshen up animals?" said Hermann to the man. And he took the rabbit, doubled it up and back, and put it down on the pavement with a head on it and evidently alive. The dead rabbit at once leaped in among the boys, who chased it and finally brought it back, in sore need of the kindly magician's good offices again.

Then he took a dove from the cote over the stand, deliberately wrung its neck, pulled off its head and threw it to its owner, and before he had time to examine it, returned him his pigeon none the worse for wear.

By this time the crowd was so large that locomotion was impossible, and with a quizzical glance at his admirers, Hermann hurriedly boarded a car and disappeared towards the south.

FROM THE MISSION FIELD.

Releases.—Elder Robert C. Combes and Sister C. H. Combes, of the London conference, to return home August 18th, 1920.

President Gardham Stainton, York, of the Hull conference, October 10th, 1920.

Elder Robert H. Summers, Hull, of the Hull conference, October 10th, 1920.

Arrivals.—The following elders from Zion arrived on the s.s. *Melita*, October 12th, 1920, and were assigned temporarily to London, departing on the 13th: J. Fred Pingree, C. Douglas Barnes, Frank Lockyer, Andrew T. Jacobsen, of Salt Lake City;

William Little, Diamondville, Wyoming; John Black, Montpelier, Idaho; John O. Hughes, Mendon, Utah.

Appointments.—William H. Wilson, September 27th, as traveling elder in the Norwich conference.

Fred. R. Morgan, September 27th, as traveling elder in the Bristol conference.

William H. Horlacker, October 4th, as traveling elder in the London conference.

Luke Briggs, October 6th, as traveling elder in the Manchester conference.

Arthur H. Taylor, October 10th, as President of the Hull conference.

Re-organization.—On October 10th, 1920, Doncaster branch Sunday-school was re-organized by President Joseph Hamstead, Elder Samuel Beggs and President Charles Smith: Joshua A. Rollinson, superintendent; Clara Ward, Beatrice Eers, counselors; Joshua A, Rollinson, secretary and teacher. Joshua A. Rollinson was also set apart as first counselor in the Doncaster branch presidency.

Harvest Festival.—On September 19th, 1920, the Loddon and Norwich branches held a Harvest Festival at Norwich. President James Hook of Loddon, and Brother William S. Carey of Norwich were in charge. There was an excellent show of fruit and much interest was exhibited by those in attendance. On the following day a social was held to auction off the fruit and goods, which brought £5.

District Conferences.—September 25th and 26th, 1920, the district conference of the Mansfield branch was held. On Saturday the priesthood meeting was held at five p.m.; afterwards six were baptized at the Mansfield baths. The confirmation took place at the house of Sister Dove, when addresses were given by the traveling elders and Sister Noble, lady missionary. On Sunday, two services were held, at both of which there was a good attendance, several strangers being present at the evening meeting. It was generally felt that the blessing of the Lord was upon the work, and that deep interest was being taken in our labors. The visiting elders were President Virgil B. Stallings and Elders Brough and Noble.

A successful conference was held Sunday, October 10th, 1920, at Leicester. Three services were held, at which we enjoyed the good spirit of the Lord; the evening meeting being especially well attended. Addresses were given by President Virgil B. Stallings, Elders Harold E. Brough and A. Noble, and Sister Annie Noble, lady missionary.

Branch Conference.—On October 3rd, 1920, the Norwich branch conference was held at the Assembly Rooms, Westlegate Street. President James Gunn McKay and wife, Elders Ernest H. Kearl, William H. Horlacher and William H. Wilson and six lady missionaries were in attendance. Each session was interesting and the Spirit of the Lord was manifest throughout the meetings. The hall was made inviting by vases of flowers nicely arranged, and they made a pleasant appearance. The authorities were sustained. The members offered £12 to defray the expense of a proposed lantern slide lecture. All seemed to be convinced that a branch conference is a good thing. On the 2nd they held a social, when a number of strangers were present.

Socials.—A farewell party was given at Deseret, in honor of Sister Emma E. Steele, President of the North London Relief Society and lady missionary, and Sister Elizabeth S. Walters, President of the North London Y. L. M. I. A., and Sister Margaret Smith who are sailing for Zion October 8th. Sister Steele was given a gold brooch, Sister Walters two silver serviette rings. Sister Smith was presented with a beautiful pocket edition of the Doctrine and Covenants and Pearl of Great Price as tokens of remembrance from their many friends.

October 6th, at London College, Holloway branch, a farewell party was given to Captain A. E. A. Short, wife and family, and Sister Elizabeth S. Walters. Brother Short is a new member of the Church, his wife is the first counselor in the Relief Society, and his son Cecil, secretary of the Sunday-school. They are leaving to make their home in Cardston, Alberta, Canada. Sister Walters is the superintendent of the Sunday-school, in which she has been working for over twelve years. She goes to Provo, Utah. All present had an enjoyable time and wished the honored guests *bon voyage* to Zion.

DIED.

PLANT.—On September 1st, 1920, Addie Plant, youngest daughter of Brother and Sister Plant. Born March 4th, 1917.

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